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emancipation movement from the standpoint of the ruling authorities, and then from that of the public, ranged in support or opposition; pages 326 to 454 present a statistical summary of emancipation contracts, arranged by localities; and pages 455 to 586 comprise three monographs summarizing the results of the reforms, first in a typical province of Savoy, second in a commune partitioned among several fiefs, and third in a commune subject to a single lord. He has provided both an index and a good table of contents and has prefaced the documents with an essay of a hundred pages in which he sketches the situation in Savoy before and during the reforms and points out their general significance. In one point only does he seem to have failed of his full duty of editor. He must be acquainted with the studies of Dr. Paul Darmstädter, "Die Hörigen im französischen Jura", in the *Zeitschrift für Social- und Wirthschaftsgeschichte*, 1896, no. 4, pp. 343-375; *Die Befreiung der Leibeigenen in Savoyen* (Strassburg, 1897), based in considerable part on the same manuscript material which he used; and he would certainly have performed a service to students if he had indicated the existence of these studies even if he did not care to express an opinion on his predecessor's views. In this regard, however, he stands with his colleagues, who refer but rarely to monographs dealing with the material which they present.

CLIVE DAY.

*Histoire Religieuse de la Révolution Française*. Tome I. Troisième édition. Par PIERRE DE LA GORCE, Membre de l'Institut. (Paris: Plon-Nourrit et Cie. 1909. Pp. vi, 515.)

THE author of this book is already well known for his voluminous writings on the Second French Republic and the Second Empire in France, nine solid volume in all. These have been reviewed from time to time in our pages and the sound method of the writer is well known to our readers. This volume is quite as substantial and thorough as the others. Documentary material has been gathered by the author and used to a greater extent than by any of his predecessors, and the many new publications of local material—accounts of events during the Revolution in various cities and departments—have shed some interesting side-lights on the subject. In the main, however, he has used the standard authorities, with well-known and approved results. At least so far. There may be novelties in the volumes to follow.

M. de la Gorce has reached the conviction that the Concordat was truly a religious conciliation and as such the most solid basis of the First Consul's renown. Of course in this conclusion he differs widely from Ultramontane opinion. But he is writing four volumes to prove his point. This first one covers the period to the close of the Constituent Assembly, which is that of the decline and extinction of ecclesiastical privilege; the second is to describe the persecution and tem-

porary extinction of the Roman Church; the third is to portray the various substitutes proposed for filling the chasm; and the fourth the enforced compromise between the Papacy and the Consulate. If the other volumes are as comprehensive and exhaustive as this one we may expect an encyclopedia of the subject.

The weakness of the privileged church our author finds in its languor, in a general lassitude of all departments of its organization except the nunneries, a languor due to the long continued absence of organized resistance of even the feeblest sort. Opposed to it were the men of thought, many of the best parish priests, all the Jansenists, the entire organization of free-masonry and an immense number of innovators who either groaned under the tyranny of an unhallowed alliance between hierarchy and monarchy or who saw opportunities of economic readjustment by which they might profit immensely. These were not organized, not even homogeneous or ready for organization. The author feels that the hierarchy was neither vicious nor aggressive, and that it did not easily afford a target for the venomous attacks of its foes. This, of course, is a view in startling contrast with that held by such investigators as Robinet and Aulard. But the controversial pages of *De la Gorce* bristle with quite as many foot-notes as theirs. The evidence on both sides is, of course, not accessible at this distance and cannot be weighed by a reviewer, separated so far from archives and special libraries.

But in the second division the author exhibits his virtuous *ecclesia* in complete disintegration and reaching this condition from internal forces: the bitterness between the prelacy and the lower clergy, and the victory of the latter. If the government had exhibited any directive energy in dealing with the antiquated institution of the Estates time could perhaps have been gained for a moderation of the disputes, but its fatuity was manifest at the outset as throughout the swift course of events and in the cataclysmic ending. With the loss of all its feudal privilege the hierarchy lost control of its revenues; the secularization of its estates was necessarily followed by that of its numerous personnel. On the failure of Necker's reforms the financial problem was, of course, most easily solved by recourse to the new ecclesiastical purse so unexpectedly presented for pillage. Monasteries and nunneries were secularized, monks and nuns released from their vows, and all their real estate announced for sale, some immediately, some later. Contrary to the general impression the sale was a great success and the government would have been established on a sound basis but for the unhappy substitution of paper money for ringing coin. As the value of the assignats fell the worth of successive partial payments diminished, until the patriot purchases of ecclesiastical real estate secured it for an ever-diminishing value, a value which finally disappeared altogether. It is in this falling market that the peasant purchaser enters on the

scene, and for a song becomes a landed proprietor. From that instant the death knell of a privileged church, a privileged crown, and a landed aristocracy begins to sound. To the numerous small burgher proprietors of the towns is added a great class of small landed proprietors and the sovereignty of the bourgeoisie is only a matter of time.

The best and fullest division of the book is that which contains the history and discussion of attempted reform, the effort to rebuild subsequent to the shattering of medieval ecclesiasticism. This must, of course, be read and carefully studied. The author's conclusion regarding the Civil Constitution of the Clergy is condemnatory. It satisfied neither friends nor foes of Romanism, it created neither a primitive church nor a free one, it perpetuated the idea of a state church and was destined to enslave religion or engender civil war. For the behavior of pope, hierarchy, king, and legislature there is no apology and not a very savage denunciation. The schism, too, is described in temperate language, due blame being meted out to the small minority of vile creatures who were chosen bishops in the state church, and equal reprobation for the vacillations and procrastinations of the Papacy. Even the manoeuvres of the radicals, the kings tergiversation and the repercussion on politics of the flight to Varennes are all discussed without heat. The book closes with a clear and comprehensive rehearsal of what resulted far and near from the king's behavior in accepting what he dared not reject, of the clashes between moderates and radicals throughout the provinces, of the despair and cowardice of the classes who should have closed up the ranks of patriotism but who were flying in alarm across the border, and the feeble attempts at amnesty, thwarted by religious intolerance—all this combined exhibits the complete anarchy in politics and society due to the gross mismanagement of the religious question.

The author claims for himself a certain impassive temper—not the impartiality of indifference but that which is seated in profound respect for the truth of history. He alters no fact, mutilates no text, and puts no man in a false light. Such is his claim and we are disposed to grant it. Yet the spirit of the volume is distinctly reverential: it depicts the sufferings of Frenchmen for God and the Church with sympathy. It does not attempt to enforce a magisterial judgment of history regarding the men of the epoch nor to impose one on the reader. Nor is there any evident parallel between present conditions and those of the eighteenth century. The lesson may infiltrate and interpenetrate the public or it may be lost. The author claims that in presenting the lesson his duty is done. We can recommend the volume unreservedly and we await its successors with interested expectation.

*L'Exil et la Mort du Général Moreau.* Par ERNEST DAUDET.  
(Paris: Hachette et Cie. 1909. Pp. ix, 267.)

THIS book by the historian of the Revolutionary emigration is an